

the waters of the cloud to descend, as
both¹ (gods
and mortals) know.

8. May the heaven and the earth yield
(rain) for
our sustenance: may the wonderfully
bounteous dawns
exert themselves (for our good): may these
sons of
BUDRA, lauded, *Rishi*, (by thee), send down
the celes-
tial rain.

SteA IV. (LX.)

The deities are the *Maruts*, especially as
associated with AGNI ;
the *Riski* is as before; the metre of the seventh
and eighth
verses is *Jagati*; of the rest *Trishtubh*.

Yargaxxv. 1. I adore the protecting AGNI with
hymns: may
he, propitiated on this occasion, approve
of our acts:
I offer (worship with praises), intended to
obtain food,
as if (proceeding) with cars (to the goal),
circumam-
bulating (the fire): may I exalt the praise
of the
MARUTS.

2. Fierce MARUTS, sons of RUDRA, who ride
in easy
chariots (drawn by) celebrated steeds, (at
your
coming) the woods bow down with fear, the earth
trembles, and the mountains (shake).

3. The mountain, vast and lofty (though
it be), is
alarmed at your noise, and the summit of the
firmament
trembles when, lance-armed MARUTS, you are sporting:
you rush along together like waters.

4. Like wealthy bridegrooms who have
decorated
their persons with golden (ornaments)
and purifying
waters, so the noble and powerful MARUTS,
associated
together in their chariots, have made
great (pre-

¹The text has only *vbhayt yathd viduh*, as
both know:
Sdyana explains it, -men of course know by
perception the
setting in of the rains; the gods know it by the
ayradyuna and
oher-sacrifices which are offered at that season.